THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

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Spiritual Sight for the Blind

Bible Class at the State School for the Blind in Jacksonville, Ill.

FROM A POCKET NOTEBOOK

This department will be discontinued for probably a month or two, due to the Editor's illness with a virus disease affecting the right eye. Among our readers there will be half a dozen who have had such an infection of the first branch of the trigeminal nerve; they will excuse the writer from this or any other effort whatsoever. There is an anodyne in the bottom of the cabinet in the reflection that editors may come and editors may go, but church papers go on forever, or at least practically so. The editorial profession is made up of true expendables.

G.

At the ordination and commissioning of Candidate Orville Schlueter as missionary in the Needles-Blythe area, six of our pastors traveled a combined distance of over 1,500 miles one way to take part in the ceremony at Needles. Mr. and Mrs. P. L. Ridgley and their daughter, Joye, are members of this mission. They live in Seligman, Ariz., 150 miles away, and regularly travel this distance by train to attend divine worship.

The University of Pittsburgh on September 4 conferred the degree of Doctor of Philosophy upon the Rev. Eric C. Malte, pastor of Epiphany Lutheran Church, Pittsburgh, Pa. Dr. Malte specialized in the classics and wrote his dissertation on the topic: "Certain Papyrological Elements in the Letters of St. Paul." He also holds the degree of Master of Arts, which he earned in the Department of Education at the same university.

Our frontispiece is a picture of the Bible Class conducted every Saturday morning, 8:00 to 9:00, at the State School for the Blind, Jacksonville, Ill. After the Bible Class, catechetical instructions are given for those who wish to prepare for confirmation and membership in the Lutheran Church. The Rev. E. F. Tonn is the instructor.

First English Ev. Lutheran Church, New Orleans, La., from 1937 to the present received 238 adults into membership by confirmation. The lowest number received in any one year was twelve, in 1944; the largest, forty, in 1938. This year there were thirty-eight. The Rev. G. A. Schmidt is pastor of the congregation.

Our Savior Lutheran School, Houston, Tex., was dedicated on September 8, and on the following morning Mr. Paul G. Nickel, the school's first teacher, began to instruct the capacity enrollment of thirty-two pupils, distributed over the first five grades. Our Savior's is the twelfth Christian day school of our Church in Houston. Nearly a thousand children are attending our Lutheran schools in Houston.

Dr. Ludwig Schneller, director of the Syrian Orphanage at Jerusalem until World War II compelled him to flee to Germany, has now, at the age of eighty-eight, opened an orphanage at Godesburg in Germany. The *Lutheran* reports that Dr. Schneller, reminded of his advanced age by friends when he planned the project, called their attention to the fact that Moses reached the age of 120 years before he ceased to be active. The new orphanage is already filled to capacity.

The Rev. Henry Hamann, D. D., president of Concordia College of the Ev. Lutheran Synod in Australia, has arrived in the United States, accompanied by Mrs. Hamann and daughter, Dorothy. His Church has granted him a year's furlough to pay a visit to his homeland. Dr. Hamann is a graduate of our Concordia Seminary, St. Louis, '07. Prior to accepting a call to Australia in 1926, he served congregations in the United States and in Canada, and for a time was active as teacher and missionary in our India mission field.

Adult Confirmation Class, St. Luke's Ev. Lutheran Church, Cleveland, Ohio,

received into membership August 4, was the largest in the fifty years of the congregation's existence. Three members do not appear on the picture. The class included four ex-servicemen and three ex-servicemen's wives. Two of the ladies formerly were Roman Catholics. The pastor, the Rev. G. R. Naumann, gives credit to the splendid co-operation of his church members for winning these people

The American Bible Society has announced that the first Braille Concordance of the Bible will soon be available for the use of blind ministers, Sunday school teachers, and Bible students. The cost of printing and binding the ten large volumes of the first edition amounts to several thousand dollars, but the Concordance will be sold to the blind at a fraction of the cost of production. The American Bible Society has been supplying Scriptures to the blind since 1835.

Dr. Ernest Flotow, formerly instructor at Concordia Teachers College, River Forest, Ill., has been appointed by the United States Army, Civil Affairs Division, Army of Occupation, to be Chief of Education and Religious Affairs, Bremen Area, Germany. He is one of three men in the United States honored thus. He sailed Sept. 25, 1946. His wife expects to follow soon.

Dr. Ernest Flotow

The Ev. Lutheran Church of Nigeria, Africa, according to statistics quoted by Missionary J. P. Kretzmann, in the years 1937 to 1946 has grown from the original group of sixteen congregations, with few communicants but many adherents (including polygamists, the spirit people, and members of secret societies), to seventy-six congregations, with 11,000 baptized souls and over 4,000 communicant members. There are now 166 teachers in charge of the sixty-six schools of the Nigerian mission field, and they instruct over 4,000 children.

Culled from the "Lutheran Youth," organ of the National Luther League of the National Ev. Lutheran Church: Pastor J. H. Heimonen, oldest pastor among the clergy of our Finnish brethren, was called home September 22 at Marquette, Mich. He was eighty-one years old. Mr. and Mrs. Liinus Stenback, Fort William, Ontario, observed their sixtieth wedding anniversary. Both have been active church members since their arrival from Finland almost fifty years ago. Pastor E. V. Niemi, the senior among the active clergy of his church body, was honored in a special service by his congregation at Thompson, Minn., which he had served faithfully for forty-five years.

G. V. S.

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THE LUTHERAN Witness

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Lutheran Education Issue

Editorial

Holy Living

In next Sunday's Gospel, of the healing of the palsied man, our Lord shows Himself as He who has power to forgive sins as well as to say: "Arise and walk!" The palsied man was healed both in body and in soul. The Epistle shows us how we, justified by faith and freed from sin, must put on the new man and live in righteousness and holiness. These works of righteousness are briefly enumerated: truthfulness, brotherliness, self-control, gentleness, forgiveness, resistance to evil, honesty, charity. Like the men who lovingly brought the palsied man to Jesus, we should work and save so that we "may have to give to him that needeth." A life of righteousness is not an easy life, and in our own strength we cannot live such a life. We constantly need our Savior's help, His protection against the evil that could harm us, His strength to do the things He wants done. So we need to pray in next Sunday's Collect:

O almighty and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us, that we, being ready, both in body and soul, may cheerfully accomplish those things that Thou wouldst have done; through Jesus Christ, Thy Son, our Lord. Amen. W. G. P.

Education — What a Blessing!

That is what our young people at school should not fail to appreciate. If in youth they despise this blessing, they may later in life spend much time in gloomy regrets thinking upon those sad words: "It might have been."

We could mention any number of men and women who ruined their own lives and saddened the lives of others by their ingratitude to parents and teachers. There was Absalom. What golden opportunities and blessings God showered upon that young man! He had a brilliant and wealthy father, he had health and strength of body, in short, he never wanted for anything except the grateful recognition of his wonderful blessings. But instead of making the most of all these advantages, instead of learning to pray with his father, "Bless the Lord, O my soul!" he wanted more. He allowed covetousness to drive him to desperate and shameful courses. Thus he brought ruin upon himself, bitterness of soul to his father, and misery to thousands of others.

How different the story of Joseph, the son of Jacob! The misfortune which befell that poor boy might have driven many a one to despair. But Joseph met every situation with unflinching courage and a determination with God's help to do his best. What a triumphant life God gave that grateful boy!

I am writing this especially for our young people who are now attending school, high school, college, or university. Some of these may feel their limitations. They may at times have difficulty in meeting financial requirements. They may be depressed because they are not as brilliant or gifted as others. However, why should I recount all that may be disagreeable or distressing? Each knows his own limitations and difficulties best. But, young man, young woman, do not dwell upon these things. Rather "Count your many blessings, Count them one by one; Think of all the good things, Which the Lord hath done." If your cares threaten to overwhelm you, do what your Good Shepherd wants you to do, "Cast all your cares upon Him, for He careth for you," 1 Pet. 5:7. And then remember that you belong to His flock and can say with confidence, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." Daily your help is on the way; it is coming. And then — do not forget to be grateful for the privilege of attending school, but daily make the most of your opportunities. S.

As Told by a Layman

"Last summer my business took me to a small town in one corner of a Midwestern State. While talking to my customer, I noticed a number of cars parked around the public school opposite his store. On my inquiry as to what was going on there, he told me: 'Our vacation Bible school is in session.' Further questions, to satisfy my curiosity, resulted in an invitation on his part to visit the school with him, which I accepted. This is what I discovered:

"There was no resident minister of any kind within fifteen miles of the town, but the mothers of the community had organized the Bible school themselves. A number of them had been schoolteachers before marriage. They had organized their own staff and had received the counsel of an interested minister living some distance away as to proper and necessary materials for study. The enrollment reached 110, not including an adult class of 25. Eight schoolrooms were used to take care of the various age groups, from kindergarten to high school age. The sessions lasted from 8 to 12 in the morning, for a three weeks' period. The littlest ones were busy making cutouts, the high school group was building a replica of the Tabernacle. Each class had its study work and recitation

periods. Each day a new Bible story was presented to each class. Each class also had a singing period under a competent teacher. I was astounded at the interest and diligence of the various groups, and my heart thrilled as I heard the children, one class after the other, memorize and sing the favorite hymns of Christendom. I could not help admiring the zeal and earnestness of these mothers — all of them housewives, all of them burdened with a multiplicity of household tasks, and yet they were willing to sacrifice time and energy to do this work for the spiritual welfare of their own and their neighbors' children!

"In my own heart I felt humbled. I asked myself whether I had done my duty in this respect, to assist my pastor at home in looking after the spiritual welfare of the children in our own congregation and of the unchurched children in our community. This little vacation Bible school had served as an object lesson to me. I made the firm resolve to do likewise with the help of God. I felt convinced that my wife, when I would tell her of this experience, would be only too willing to help also."

W. G. P.

Just a Sunday School?

The Missouri Synod is enjoying a wave of enthusiasm for the Christian day school. That is a good thing. The Christian day school is a splendid means for developing children into total Christians. When parishes and parents learn to realize this fact more and more and learn to make the sacrifices to realize it, that is all to the good.

Let's remind ourselves, however, to keep our sense of values straight about the Sunday school. To be enthusiastic for Christian education should mean just that. As the day school becomes increasingly used, the Sunday school may find itself neglected. That is not enthusiasm for Christian education. No parish or parent can afford to relax for one moment in improving the Sunday school. The question can never be: day school or Sunday school? but always: How can we best train children by every possible means?

Parishes are learning to improve the quality of the teaching and equipment in their Sunday schools. They are learning to extend the influence of the Sunday morning hour over the entire week and through all of the thinking of the pupil. Sunday schools are learning not merely to expose children to the Bible, but to plant and foster Christ in their hearts.

Another thing. The Sunday schools of our Church have provided a direct means of bearing witness to Jesus for their teachers. Perhaps no other institution of the Church has succeeded in fostering the witness of its members more directly and abundantly than has the Sunday school. When thirty-five thousand men and women stay at the task day in and day out of speaking the Word of God to others and they prepare for it by their own use of the Word and prayer, that is a school for witness for which we can not be too thankful.

R. R. C.

The Christian Day School to the Fore

In the earlier days of our Synod's century-old history, our congregations largely regarded the Christian day school as a necessary item in the Church's work. Perhaps the fact that our congregations then were German and the church schools fostered the German language had something to do with the situation. At any rate, as Synod expanded and our church work was carried on more and more by means of the English language, the percentage of congregations without Christian day schools materially increased. Especially during and after the First World War when the German language was definitely disappearing from the majority of our Christian day schools, there was a danger that their value as spiritual training centers of the congregation would be lost sight of. Other church bodies had lost their schools by a similar process, something they now bemoan. We may be thankful that our Church weathered that danger.

Of late there has been a remarkable and gratifying revival of the conviction that the Christian day school is an agency of the first magnitude for keeping our children with their Church and for bringing outsiders into our Church. Other educational agencies deserve their credit, but they cannot hope fully to achieve the same goals as the Christian day school which can exert its influence on the child throughout the week. Recognizing this fact, the members of our congregations where Christian day schools already were in existence have been willing to invest their funds in modernizing their school buildings, enlarging the teaching staff, and making an effort to increase the appeal of their school to the membership of the community. In many instances well-equipped kindergartens and a ninth grade have been added, extending the school's influence over the child's life for an additional period. In regions where our Church is expanding, a considerable number of new Christian day schools have been established.

All this bodes well for the future of our Church. While the Christian day school is not a panacea for all the ills of humanity, it certainly will make for a well-indoctrinated church membership. If the present developments in the area of the Christian day school in our Church may be taken as a token for the future, the second century in our Synod's history should surpass the enviable record which our Church holds among Protestant bodies in the field of providing Christian training for the young. And our Church will reap the benefit of this long-range enterprise. Win the child and you have the man!

G. V. S.

Luther and Our Day

Lutherans are surprised to discover that Martin Luther is the subject of widespread discussion and that the Festival of the Reformation is receiving an observance far beyond their own membership.

As always, not all of this mention is favorable. Especially our time has charged Luther with originating the slavish obedience to government which climaxed in the Nazi system. That charge is not true. Rather is the contrary true: Luther worked for the ideal of men in government who could be trusted and who would be thoroughly devoted to the will of God and the love of their Savior. That aim of Luther's is one of the reasons for his being so timely.

On the other hand, some of the enthusiasm about Luther is as uncomfortable as the opposition to him. A wave of interest in Luther sweeps American Protestantism as a sort of rallying cry against the political pretentions of the Roman Catholic Church. American Protestantism senses its political weaknesses and seizes upon the program and courage of the Reformer as a watchword.

Such thinking involves more heat than light. Luther was anxious indeed that men should leave the Gospel unfettered; and he was courageous in thrusting the Gospel into the world. But he was never so foolish as to think or teach that the combined political action of many people could replace the power of the Gospel for changing men's minds to God. We shall keep him in his proper company today if we capture the vitality of his faith and keep clear the purity of his Gospel and accept as our own the responsibility of bringing Christ to the men of our time.

R. R. C.

Your Part in Lutheran Education Week

By ARTHUR L. MILLER, Executive Secretary, Board for Parish Education

"Teach them diligently," the slogan for Lutheran Education Week this year, has important implications for the Church, for parents, for children and youth, and for the entire membership of the Church. As in the past two years, hundreds of congregations in the United States and Canada will use Lutheran Education Week, November 10—16, for the promotion of Christian education by means of special services and meetings, and special publicity given the cause of Christian education. That congregations take time

For the Training of Youth

L. to r.: Dr. Paul Bretscher, Chairman of the Board for Parish Education, and Mr. Arthur L. Miller, Executive Secretary

and occasion to give such special attention to the promotion of Christian education is evidence that the God-given responsibilities in this area are taken seriously. God's Word is clear and definite in impressing the duty of faithful child training upon the heart and conscience of His people. What does Lutheran Education Week mean to the Church and to its membership?

To the Church

For the local parish, Lutheran Education Week provides an opportunity to take stock of its educational program and to initiate plans that will work toward the improvement and expansion of its program of Christian education. Many congregations have even now begun educational surveys which will require serious study and attention for months to come. Other congregations have completed their surveys and will report their findings during Lutheran Education Week. By checking the participation of children, young people, and adults in the educational program of the Church, congregations can determine to what extent their program is reaching the persons for whom it is intended. Such surveys provide the basis for more effective efforts to reach the people of the Church and for improving the program of Christian education. The publicity given the educational program of the Church should assist in acquainting both the members of the congregation and the community with the educational agencies of the Church and in interesting them to participate in that program.

To Parents

For parents, Lutheran Education Week provides an opportunity to take stock of the Christian education of their children. God places the obligation for Christian training upon both the home and the Church, but the home is the basic institution of Christian education. The Church assists the parents in their God-given responsibilities by providing various agencies of Christian education. If these agencies are to be effective, there must be co-operation between parents and the Church. Intelligent co-operation is based on information. Lutheran Education Week provides special occasions for parents to make contact with the pastor and the teachers in connection with the Christian education of their children.

To Children and Young People

For the children and the youth of the Church, Lutheran Education Week provides an opportunity to show their loyalty to the various agencies of Christian education and their appreciation for the Christian education they are receiving. What a privilege it is for our boys and girls to attend our various Lutheran schools! Lutheran Education Week suggests that our boys and girls be active missionaries, seeking to share with others the blessings they enjoy in their Christian education. There are many boys and girls and many young people who do not know their Savior. Take opportunity to invite them to come with you to school, Sunday school, Bible class, and church. Your training in Lutheran schools should make you anxious to bring others to know their Savior.

To Adults

For the adult members of the congregation, Lutheran Education Week brings the reminder that every Christian has a responsibility for the educational program of the Church. By the grace of God our Synod has been privileged to retain the pure Word of God through the first century of its existence. If we value this priceless heritage, we shall be eager to preserve it by making it meaningful to others by means of Christian education. If we value our children, we shall be eager to give them the benefit of Christian training and Christian education. No adult member of the Church should be indifferent to the educational program of the Church. Whether or not you have children enrolled in any of the educational agencies of the Church, you should take an interest in Christian education, participate in it, lend your counsel and aid in the solution of its problems, and support it with your prayers and with your gifts. Take time during Lutheran Education Week to acquaint yourself with the purposes, values, conditions, and needs of Christian education in your congregation. Make up your mind to participate in the program. There are many ways for you to participate. There are, for example, opportunities for you to further your own Christian education. In many parts of our Church there is an awakening to the necessity for Christian adult education in Bible classes and other organizations. This is a worth-while endeavor which merits your support in your own congregation. There are also opportunities for you to assist in the Cradle Roll, the Sunday School, the Vacation Bible School, the Day School, and in other agencies. Let us have widespread recognition of the importance of Christian education, and let us work together also in this important sphere of the work of the Church.

Call to Action

Lutheran Education Week can bring great blessings to the Church. It can do so, however, only when congregations recognize it as a call to action in Christian education. Let us give evidence that all congregations and all our members recognize the importance of Christian education. Let us all heed the slogan of Lutheran Education Week: "Teach them diligently!" Let us all strive for an improved and intensified program of Christian education.

The Expanding School System

By A. C. STELLHORN, Secretary of Schools

The Bright Outlook. The parochial school is definitely gaining in popularity. Last year we received reports of 120 new schools contemplated or established; this year the reports continue, and some of them are outstanding. Dr. A. W. Brustat, the new Secretary of Education in the Atlantic District, states that by the fall of 1947 "fourteen additional new schools are a certainty and one or two high schools a probability." North Dakota, which had but one school left, now has three and is about to open from three to a half dozen more; this District has secured the Rev. E. H. Bohrer, till recently President of the Southern Illinois District, as Secretary of Education and Missions. Since 1945, as a further sign of interest and progress, the following Districts have established the office of Secretary of Education: Atlantic, Eastern, Iowa East, Kansas, North Dakota, and North Wisconsin. In the Eastern District former Chaplain Ernest E. Heuer is the Secretary of Education. Michigan secured an assistant superintendent and is now calling a third man to take charge of part-time agencies. The Northern Illinois and the Central Districts are calling as-

sistants. Three more signs of a bright outlook are: 1. The increasing popularity of the Lutheran school among non-Lutherans, causing many of our schools to be swamped with applications for admission. (Last year the schools of Southern California turned away one third as many children as the total enrollment. Albuquerque, N. Mex., alone turned away more than 150 applicants; numerous schools have waiting lists.) This is the day of mission opportunity by means of schools. Will we meet the challenge as a Synod? 2. The increasing interest in central schools. 3. The increasing activity in behalf of high schools and general higher education for the laity.

From without our Synod, among other church denominations, reports of the establishment of full-time parochial schools and the publication of articles urging such establishment are multiplying. Baptist, Episcopalian, Evangelical and Reformed, Presbyterian, Mennonite, Christian, and even Jewish parochial schools have now sprung into being. The Christian Reformed have always had a fine system of schools.

Dire Needs. Our foremost need is teachers and still more teachers. It takes able teachers to make expansion possible. The regular male teacher is needed. He will solve the present teacher shortage, because he renders maximum service. The tenure of woman graduates is short. Of 21 woman graduates placed in 1945, only 9 remained in service after one year; of 31 placed in 1944, only 11 remained after two years of service. We should have long-serving teaching staffs. Present capacity enrollments at both teachers' colleges promise increasing relief beginning next year.

Another need is a far more general appreciation of the parochial school. Though admittedly an excellent agency for the indoctrination and training of its youth, the institution, in spite of all progress, takes care of only 27 per cent of our own children of school age. The Roman Catholic schools cover 50 per cent of Catholic children of school age, almost double our percentage — and Luther was the champion of Christian schools.

Finally, there is a need of re-evaluating and re-appreciating the *one-room* school. "He who brings this about," said a member of the Board for Higher Education, "will render the Church and countless individual Christians an incalculable service."

Brethren, God is pointing the way. Let us answer His call!

After Rally Day, Forward!

By A. C. MUELLER, Editor Sunday School Literature

In spite of criticism and opposition the Sunday school persists and flourishes. Pastors and superintendents quietly go about the task of raising its standard to prove that the Sunday school is worth its keep. Rally Day brought out thousands of children and adults. After a brief instruction in God's Word and the awarding of certificates, the classes proceeded to the church auditorium, and parents and children sang songs of praise to God, their Maker and Redeemer, and listened to a sermon on Christian education. Through Rally Day the entire congregation became conscious of the blessed work which Sunday school teachers are doing in behalf of the lambs of Christ's fold.

But the enthusiasm of Rally Day must carry through the year. The Sunday school should gain rather than lose momentum during the fall and winter months. "After Rally Day, Forward!" may well be our watchword. Forward in the study of God's Word and forward in evangelism, or missionary endeavor.

Our fathers recognized the Sunday school as a missionary agency. It is that. But it ministers also to the souls of children of the Church and thus becomes an educational agency. For hundreds of congregations which have not yet seen their way clear to found a parochial school it is still the chief educational agency. The Sunday school, therefore, is still of prime importance. A good share of the teaching tasks, therefore, falls on the shoulders of lay teachers. Rally Day is a call to teachers to rededicate their talents to the Savior and to equip themselves for an office so fundamental that its results reach beyond time into eternity. Teachers are doing the greatest work that can be done when they teach boys and girls to walk in the fear of God. The synodical teacher training program has already enlisted more than 15,000 men and women, a tribute to the devotion of our teaching personnel. Those who wish to go forward after Rally Day will enroll for training.

Rally Day serves also as a reminder to parents that God has made the home as well as the Church responsible for the religious instruction and training of the children. Parents who are conscious of their responsibility will assist their children in the study of their lessons, they will send them regularly to Sunday school, they will carry on a program of home training, and they will otherwise cooperate with the Sunday school, so that the work of the teachers may bear fruit.

"After Rally Day, Forward!" Forward also in missionary endeavor. Remember, the Sunday school reaches parents and children who cannot be reached by any other means. Through its cradle roll department it can enroll babies and small children and awaken the interest of parents in the Christian training of their little ones. Through its young people and adults, teachers and children, it reaches untold numbers of persons, young and old, who are without God and without hope in the world. All this means: "After Rally Day, Forward!" The fields are white unto harvest! Souls are perishing! Let us reach an increasingly large number of unchurched children and adults whom God is pleased in His mercy to rescue through our efforts.

Holding the Lamp

When the late Professor Elmslie was to preach his first sermon in his new pastorate at Liverpool, his mother was too ill to attend. So she asked a gifted friend to go for her and bring her a report. The report was given to Mrs. Elmslie in the form of the following verse:

He held the lamp that Sabbath day
So high that none could miss the way,
And yet so low to bring in sight
That picture fair of Christ the Light,
That, gazing up, the lamp between,
The hand that held it scarce was seen.

Bethel Herald

Native Children at the Orthopedic Clinic Conducted at Missouri Synod Church, Anchorage, Alaska, the Rev. G. E. Nitz, pastor

The "Best Missionary Agency"

By ARTHUR W. GROSS, Editor of Vacation Bible School Materials

When the schools closed for the summer, churches of various denominations throughout the land were ready to receive the children of their communities into their vacation Bible schools. An increased number of churches of our own Synod joined the ranks of those who offer the boys and girls several weeks of religious instruction during the long vacation, and glowing reports recommending the vacation Bible school as a highly effective missionary agency are being made.

The vacation Bible school is not new. It was about eighty years ago when a few congregations decided to use their idle churches to train idle children and to afford them greater safety by keeping them off the streets. Accordingly "manual work" and play were emphasized, but soon Bible stories, Bible memorization, and music were added to the curriculum.

Supervisors noticed that the efforts of their vacation Bible schools to be helpful and interesting to the children of their communities appealed to the parents and gave them an easy approach to the homes. Churches that did not regard themselves as having a definite missionary problem to face began to incorporate the vacation Bible school as a regular educational agency. Through it they reached children who lacked other religious training.

That the vacation Bible school affords an approach to the homes of the unchurched is attested also by reports from the field. One of our Kansas congregations found that a "large percentage" of the children "came from unchurched and non-Lutheran homes"; a Cleveland congregation had twenty-five per cent of the children "from unchurched homes"; in North Carolina sixteen children were baptized during the closing exercises of one of the churches; a Texas congregation reports forty-seven out of sixty-three children as being from non-Lutheran homes; in Detroit twenty-eight congregations had an enrollment of 5,327 and made 1,896 new contacts; a Colorado District report says: "Our best missionary agency in contacting the unchurched is the vacation Bible school. Let us not forget that the vacation Bible school is an excellent feeder for both the Sunday school and the day school. We, therefore, would like to urge that all congregations consider the feasibility of inaugurating the vacation Bible school, giving it much publicity in the community."

Synod's Board for Parish Education, in co-operation with the Board for Home Missions, has in the process of preparation a set of vacation Bible school lessons, which will be ready for use next summer. These lessons, stressing the missionary theme, will be in keeping with Synod's "Each One Reach One" program. Our congregations and pastors should certainly investigate the possibilities of this agency also toward fulfilling the command to bring the Gospel to every creature.

Achieving Filial Obedience

By C. THOS. SPITZ, Belleville, Ill.

Relative to the age-old custom of frightening children into obedience Dr. Herman N. Bundesen, then Chicago health commissioner, in a weekly bulletin quoted by the Chicago *Tribune*, wrote some years ago:

"Of all the instincts to which human beings are heir, fear is one of the most common, most compelling, and most disturbing in its results, both mentally and physically.

"Despite its distressing effects, fear is a weapon commonly invoked by many parents to obtain obedience from their children and to make them behave.

"The fretful child, demanding something that is not good for him or that he should not have, is told the 'bogyman' is waiting just around the corner to eat naughty boys who ask for such things.

"Though the child is terrorized, his crying is hushed, and the parent has 'some peace.'

"These parents do not realize the evil consequences of fear repressed, nor do they suspect they are laying a groundwork for later nervous disturbances far more sinister than could be produced by a moment's crying.

"The practice of telling terrorizing stories to children to make them obey is all wrong."

These words of Dr. Bundesen deserve to be called to mind. What he says concerning the baneful effect of fear upon the development of the mind and body of a child is undoubtedly justified. Many of us, we must admit, are timid, and more or less afraid under circumstances that do not warrant it, only because in early youth this emotion of fear was cultivated in us.

Beware of scaring children into submission. If the desired results are achieved at the expense of truth, they may later actually turn into a serious handicap.

One exception, however, must be made. The Lord Himself makes it. It is the exception in favor of the rod. The warning "Spare the rod, and spoil the child" is still in force and always will be. "Withhold not correction from the child; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell," Prov. 23:13-14. This is the word of God; but notice, it says nothing of a bogyman, goblins, or ghosts. Use the rod, but use it with prudence. Employ it to help the child and not to harm it.

There is a better way of teaching obedience to children than by crying, "Hannibal at the gate," as the Roman mothers did two centuries before the days of Christ; or, "The Frenchmen are coming," as the German mothers did not so many decades ago; or, "The goblins will get you if you don't look out." The better way is to apply the Word of God. And while the practice berated above is effective, as a general rule, only in the case of children under ten years of age, and in the case of such older children only whose mentality is below normal, *the Word of God is efficacious at all times in a child's life, regardless of its age or mental stage.*

Instead, therefore, of instilling in the minds of their children a fear that has no foundation other than deception, Christian parents will strive, with the help of God, to implant and further in them the fear of God. They will bring their children up in the nurture and admonition of the Lord. Christian parents know that the fear of the Lord is not a liability, but an asset to their children, that it will not be a hindrance but an aid to their mental and physical progress. They should, therefore, consider it their sacred duty to apply the Word of God towards that end. Parents should never forget that it is the Word of God alone that will put the fear of the Lord into the heart of the child.

Indeed, what would seem an impossible task otherwise becomes easy when the Word of God is applied. The Gospel is the power of God unto salvation and a power as well unto holy living. By means of the Gospel connected with the water in Holy Baptism children are reborn and become the children of God. And by means of that same Word the Lord will lead them, as well as grown people, in the paths of righteousness for His name's sake.

This, then, is the chief requisite of proper child training: Apply the Word. Let the parents acquaint their children with the Law and the Gospel, with sin and grace. Let them speak to them of the love of God revealed in Jesus Christ and of the redemption that was wrought for them on Calvary. Let these things be inculcated daily at the family altar, in the Christian day school, and at church. The results will be gratifying, lasting. Daily religious instruction, plus frequent and fervent prayer *for* and *with* the child and the example of a blameless life on the part of the parent, will most certainly achieve what no amount of terrorizing will accomplish — filial obedience.

Valparaiso Striding Forward

By F. L. MILLER, Valparaiso, Ind.

Three important events for Valparaiso University occurred on the campus on Saturday, Sept. 28. The women of the Valparaiso University Guild were celebrating their fifteenth anniversary at their two-day annual convention, the University itself was commemorating its twenty-first anniversary as a Lutheran institution, and, fittingly enough, the date was also chosen for the cornerstone laying of Guild Hall, the first building on the new campus.

Most of the 1,400 students and the one hundred faculty members joined the several hundred convention delegates at the site of Guild Hall that afternoon to mark the completion of the first phase in the erection of the dormitory: the foundations were all in and the structure well on its way. Behind Guild Hall rose its twin, Dormitory II, keeping pace in progress of construction.

The Rev. Manfred E. Reinke of Saint John's Lutheran Church, La Porte, took the opportunity in his address to review the blessings and the growth of the University. President O. P. Kretzmann, the officiant, and Miss Louise Nicolay, reelected national president of the Guild, placed a Bible and various historical items into the cornerstone and sealed it.

Members of the Guild had just reported their contribution to Guild Hall, amounting to nearly $75,000 in the past five years. Stimulated by all they saw and heard on the campus, they decided to try for a third again as much in the coming year, raising their share in the $375,000 building to $100,000. Here was an encouraging send-off for the University's $1,600,000 financial campaign for the year 1946—47!

The laying of the cornerstone was tangible evidence of the first move of the University beyond the old plant, which had been purchased in 1925. The bounds of the old campus were outgrown through the expansion of facilities, curricula, and faculty, which had increased in proportion to the 300-per-cent growth in enrollment over the past three years. This was the beginning of a new era.

Sept. 28, 1946, was twenty-one years to the day since the doors of Valparaiso were opened by the Lutheran administration. Today it is the Lutheran University, one of the two largest Lutheran institutions of higher education in the country and one of the ten largest Protestant universities. What has made Valparaiso Lutheran?

Valparaiso has consciously striven to approach higher education, both its content and its techniques, from the Scripturally based Lutheran viewpoint. The faculty does it in the seminars on Christian ethics, social work, music, and history, which are developing from year to year. A minor in political science and a major in religion were added this year, the former as a field where the Christian viewpoint is so badly needed today, the latter for the more thorough training of church workers and alert Lutheran laymen. The students are conscious of the Christian approach in their social and disciplinary dealings with one another. All of these factors help create the Lutheran environment.

Lutheran personnel have contributed to make Valparaiso Lutheran. With the exception of local residents, the student body is nearly 90 per cent of our faith. Three services had to be arranged at Immanuel Church each Sunday to accommodate them. Lutheran scholars, such as Dr. A. Wismar of New York, Dr. W. L. Moll, formerly of George Washington University, and Dr. J. Pelikan, recent graduate of Concordia Seminary and the University of Chicago, have just joined the faculty. Mr. Erhardt Essig of Concordia, Fort Wayne, and Mr. Alfred R. Saez of St. Louis are other theologically trained men recently appointed to the staff.

Lutheran support has brought about the development of the Lutheran university. Greater numbers of congregations and individuals are realizing that their responsibility to provide church-related schools for their children extends also to higher education. The acute need for Christian leaders in every field has recently and vividly been demonstrated to them. That Valparaiso might quickly fill this need, it is this year asking for $1,600,000 from its supporters: $750,000 for new dormitories now under construction; $400,000 for the care and instruction of 1,400 students; $450,000 for the purchase of equipment, the enlarging and remodeling of buildings as residences and classrooms.

By the blessing of God Valparaiso has become the recognized Lutheran university that it is today. It is He who will provide the material and spiritual resources for the rapid progress of all endeavors for the welfare of the Church's youth.

Paul W. Lange

Dr. Paul W. Lange, principal of the Lutheran High School, Saint Louis, was born at Seymour, Ind., in 1906. His elementary schooling was received in Immanuel Lutheran School at Seymour, of which his father, H. F. Lange, served as principal for thirty-six years.

Dr. Paul Lange

A graduate of Concordia Teachers College, River Forest, Dr. Lange has served as Director of Curriculum and Supervisor of High Schools of Gary, Ind., for the past three years. He has also served as a teacher in St. John's Lutheran School of Gary, as teacher of social studies in the public schools of Des Moines, Iowa, as instructor of history in the University of Chicago Laboratory Schools, and as assistant principal of Froebel High School, Gary.

He received the bachelor's degree in 1930, the master of arts degree in 1933, and the Ph. D. degree in 1940 from the University of Chicago.

In 1936 he was married to Dorothy Weber, daughter of Teacher F. L. Weber of Racine, Wis. They have three children: Paul, Deborah, and John.

Dr. Lange has been a member of the Executive Board of the Lutheran Education Association for the past four years and at present is serving as chairman of the Research Council of that association. He has also served as editor of the first yearbook of the L. E. A., *New Frontiers in Christian Education*, published in 1944. G. M.

'Twixt Dawn and Sunset

'Twixt dawn and sunset, on life's highway,
O gracious God, be Thou with me!
What will await me by the wayside?
I do not know it. Will it be
A rose to cheer my heart, its fragrance
A solace to my soul — or thorn
To give me pain? But Thou dost know it.
When I go forth at early morn
Or toil at midday's sultry noontide
And labor at my daily task,
O gracious God, I come before Thee,
And this is what I humbly ask:
'Twixt dawn and sunset
Be Thou with me!

'Twixt sunset and the dawn, when twilight
Has gently fallen and the night
Has spread its soft and darksome garment
O'er us, and with the waning light
The busy world forgets its striving,
I too lie down and go to sleep,
My couch o'erlaid with calm assurance
That I and mine are in God's keep.
Beneath His throne the stars are keeping
Their silent watch; from realms above
Soft starlight steals into my chamber —
A sign and token of His love.
'Twixt sunset and the dawn
My God is ever nigh!

St. Louis, Mo. JOHN M. RUNGE

Please send addresses of all hospitalized service people and veterans (World Wars I and II) to the Army and Navy Commission of the Lutheran Church, 211 North La Salle Street, Chicago 1, Ill., so that these people can be referred to our chaplains and hospital pastors

Sunday School

1. A meeting of the Evangelical Lutheran Sunday School Association of Northern Ohio. Groups like this meet regularly for the discussion of problems relating to Sunday School work.

2. A Sunday school in session. This is Hope Lutheran Church, St. Louis, Pastor E. L. Roschke, on Rally Day, 1946.

3. A Teacher Training group from Faith Evangelical Lutheran Church, Detroit, C. L. Kemp, Pastor. Twelve of the teachers have earned the first certificate of teacher training. The other eleven have already completed five teacher training courses.

4. A typical Bible class in session. This group from Holy Cross, St. Louis, is being instructed by Paul W. Jabker, Principal of Holy Cross School.

5. A Sunday School teachers meeting at Holy Cross Lutheran Church, St. Louis, Pastor Paul Koenig. Groups like this meet regularly for the faithful preparation of Sunday School lessons.

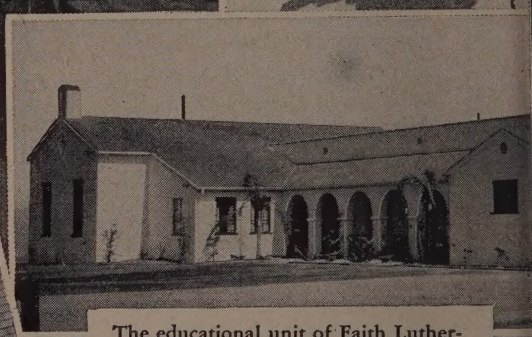
6. A Sunday School class in session. This Beginner's group is very intent upon the lesson.

Christian Day School

One of our new schools. Peace Evangelical Lutheran School, Waco, Nebraska, opened September, 1946. The pastor, Alfred Volmar, is teaching. This congregation has but 110 communicants. About 200 pastors are teaching at present in our schools.

A type of central Lutheran school, Little Rock, Arkansas. This school is conducted by First Lutheran Church, Rev. Rudolph Prange, with the cooperation of Grace Lutheran Church and Trinity Lutheran Church. In many parts of our country congregations are finding central schools helpful in providing facilities for Christian education.

Mr. E. C. Gutz is principal of the school



The educational unit of Faith Lutheran Church, Los Angeles, California, C. Berner, Pastor, W. Morlok, Principal.

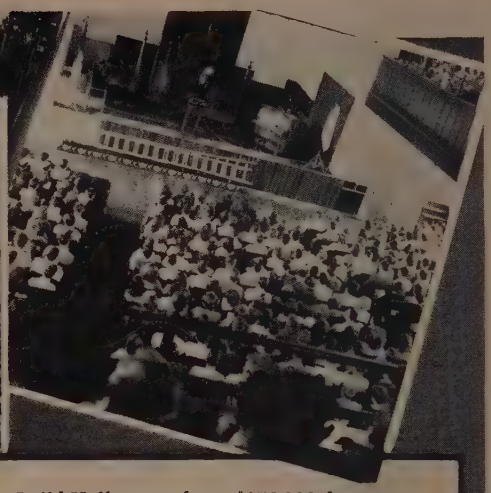
Immanuel Lutheran School, Milwaukee, Wisconsin, C. F. Dietz and W. C. Meyer, Pastors. H. W. Scharrs, Principal.

Kindergarten scene at Little Rock, Arkansas. Our kindergartens last year were attended by about 3,000 children.

r Lutheran School, Algona, Iowa, er Chester L. Platt, 1945-46. This is now taught by one of our Semi- tudents, Martin Huber. Seminary ts have been giving excellent assist- n helping meet the emergencies by the teacher shortage. Some 45 ts have been teaching this past year.

St. John's Lutheran School, Roger City, Mich., Rev. L. A. Linn, Pastor, H. C. Rupprecht, Principal.

Valparaiso University



1. Guild Hall—one of two $375,000 dormitories now under construction on Valparaiso's new campus. Together the two buildings will house 264 students upon completion next summer. The modified Gothic design will be followed out in the architecture of future buildings.

2. Standing Room Only at the first convocation. The President is addressing the student body.

3. Looking southwest over the dormitory construction. Left corner is the entrance to Guild Hall, with wings extending along the right and in the foreground. Walls in background are Dormitory II. At back, right, are the government barracks.

4. Dormitory II—Cement pourers are at work on the second dormitory rising beside Guild Hall. The University gymnasium may be seen in the background.

5. Several hundred Guild members, attending their fifteenth annual convention on September 28 were on hand, besides the student body and faculty of Valparaiso, to witness the Guild Hall cornerstone laying.

6. Over 1,200 students come pouring out of chapel on the first day of classes at Valparaiso. Registrations continued to climb as the enrollment period proceeded.

7. Miss Louise Nicolay, president of the Valparaiso University Guild, and President O. P. Kretzmann place the Bible into the cornerstone.

Spiritual Reconstruction in Europe

By F. E. MAYER, St. Louis, Mo.

II

The first installment presented observations of conditions in the German State churches and suggested a possible line of action for our Synod to assist these churches in the tremendous task of reconstruction. But this is only one area where our Synod's help is needed. There are other vast fields where we have an opportunity to extend a helping hand.

The Lutheran Free Churches in Germany

In most European countries Church and State are not kept distinct and separate as in America. In some provinces of Germany the secular authorities prescribe the course of theological studies and appoint the theological professors; in others they approve or disapprove the election of pastors; in a few instances the government determines the form of the liturgy, yes, even fixes the theology of the Church in its province. This mingling of Church and State has proved disastrous for the Church. Theology became a political football. True confessionalism was politically unwise. Compromise was the best expedient. Doctrinal indifference, toleration of error, and ultimately loss of the truth were the result. In some sections the government made it impossible for pastors to preach Lutheran doctrine. Many Lutherans, therefore, felt in conscience bound to separate from the State churches. This required a great deal of spiritual courage, for separation from the official Church was frowned upon by the State officials and frequently involved even social ostracism. Nevertheless, independent churches were organized in Prussia, Saxony, Hannover, Hessia, and Baden. There are eight separate Lutheran Free Churches. One of these, the Saxon Free Church, has always been in fellowship with our Synod. A number of men who played a prominent role in our Synod came from this body; for example, Dr. Geo. Stoeckhardt. Several pastors now active in the Saxon Church received their training at St. Louis. After World War I a number of laymen made it possible for the Saxon Free Church to establish its own seminary at Zehlendorf, a suburb of Berlin, and shortly thereafter our St. Louis Seminary released Dr. Geo. Mezger to our sister institution in Germany. The Breslau Synod, the largest of these Free Churches, had most of its congregations in Eastern Germany, where they suffered terrific losses during the war. The other six Free Churches are numerically very small. The total membership today of the eight Churches is about 90,000 communicant members. At Dr. Behnken's suggestion the leaders of the Breslau and the Saxon Free Churches in the Russian Zone began negotiations toward a union about a year ago. I met with the officials of both synods at Berlin twice and was present at one conference which was attended by twenty-five pastors from both synods. Also in the Western Zone the pastors from the various bodies have had several joint pastoral conferences. I was able to attend such pastoral conferences in Bochum, Celle, Hermannsburg, and Allendorf and saw how earnestly the pastors are striving for doctrinal unity and ultimately an organic union.

A United Lutheran Free Church can become an important factor in the reconstruction of the German Church. In the first place, such a union would give new impetus and zeal to the members of the Free Churches and would release sorely needed manpower by uniting small congregations. In Frankfurt the Saxon and Breslau synods each have a small parish; in the village of Hermannsburg three synods are represented, each by a relatively small congregation. In the second place, a United Lutheran Free Church could jointly undertake projects which would prove a blessing not only for these churches themselves, but ultimately to Lutheranism in general. Such projects include the reopening of the theological school. A beginning has already been made. At Gross-Oesingen, a rural parish, a preparatory school has been established. Pastor H. Kirsten of the Saxon Church has been called to the presidency, and an experienced and accredited college professor of the Breslau Synod will instruct in the ancient languages. The Emergency Planning Council has purchased two wooden barracks for this school. The theological department will probably be opened next spring, either at Frankfurt or at Berlin, provided the housing problem can be solved. We inspected a suitable property near Frankfurt, which, however, will require considerable reconstruction. The vexing question which confronts one everywhere is: Where can we obtain the necessary building materials? Much thought has been given to the curriculum and to the personnel of the faculty. It is essential that the scholastic standards of the seminary be on a par with those of the State-recognized universities if our graduates are to work successfully and if our seminary hopes to attract students from outside the membership of the Free Churches. And such a hope is more than a pious wish. At present the theological training is entrusted almost exclusively to the State universities, where "academic freedom" is the rule and where students are instructed by professors of divergent and contradictory theological systems. Theological leaders assured us that they welcome the establishment of a theological school whose faculty is pledged to teach only according to God's Word and the Lutheran Confessions. Another joint project which is being planned is the publication of suitable Christian literature, particularly a church paper and a theological magazine. Until very recently the Johannes Herrmann - Verlag (comparable to our Concordia Publishing House) furnished such material. But the present proprietor, M. Joh. Herrmann, told me that his firm, which for seventy-five years had been devoted exclusively to the publication of religious materials, is now compelled to publish textbooks for the Russian-controlled elementary schools. At present this firm cannot serve the churches. But it is hoped that a license to publish the necessary materials can be obtained within the American Zone. Of course, there are almost insurmountable obstables to overcome, especially the paper shortage. But by pooling their interests the combined Free Churches may be able to begin their publication program shortly. There is such a dearth of printed material in Germany that the German reading public will eagerly welcome religious publications. I saw the empty shelves of the famous Christian Kaiser-Verlag in Munich. I searched in vain for recent publications in a bookstore in Frankfurt, which shared its quarters with three other businesses in a room about 20×20! The paper shortage is so acute that the Department for Education and Religious Affairs made another survey of the paper situation in August to assure an equitable distribution. Dr. Olson told me that about one third of the paper supply was allotted to the various churches. This twofold program, the erection of

the seminary and launching of a publication program, places a tremendous responsibility upon the pastors and congregations of the Lutheran Free Churches. It will mean a re-orientation of their thinking as to their wonderful opportunities and great obligations. And for this they need our sympathetic understanding and helping hand.

The Lutheran Church in Poland

During my short stay at Geneva I conferred with Dr. Stewart Herman and the Rev. Clifford Nelson concerning the plight of the Lutheran Church in Poland. Both had only recently been in Poland and reported: Sixty-three ministers remain where there once were over 300; there were once close to 800,000 Lutherans in Poland, today less than 200,000 remain; Warsaw once had nearly 20,000 Lutherans, now this number has dwindled to 3,000. Most Lutheran churches are in ruins, the remaining churches have been claimed by the Roman Catholics. In Mazuria there were about 300,000 Lutherans prior to the war, now there remain about 40,000. The Lutheran Church is maligned as being a German Church and therefore an organ of Naziism. The poverty and privation of the people in former East Prussia, Posen, Silesia, which are now under Polish and Russian control, is indescribable. The residents of this Polish occupied territory who formerly were German citizens are deprived of practically all rights. Most of them have fled to Germany. The remaining pastors and church workers must evacuate by fall. And they do not know where to go. Germany is already crowded with "Eastern refugees." Rev. Nelson told me that quite a few people in Poland showed him the labels of food packages from the Emergency Planning Council, for which they were deeply grateful. The Wisconsin Synod has for years supported a group of Free Church Lutherans in Poland. These congregations have fled to Germany. One of the pastors told me that these German Poles would rather remain beggars than to return to Poland. The pastors are trying their utmost to minister to these people, though they are scattered throughout the American and British Zones. The Lutheran Church in Poland seems to be *"kaput,"* but American Lutheranism must help these people not only with food, but also with the Gospel. The thousands of refugees are to a large extent without pastors. The German pastors, especially in Bavaria, are trying to minister to these refugees. But they lack the necessary manpower and funds. The Refugee Polish Lutheran Church presents a challenge.

The Lutheran Church in Finland

The rigors of this northern climate seem to have done something to the character of the Finnish people. Though they were caught between the upper and lower millstone during the last war, the people heroically set to work to put their house in order again. There is a serious shortage of everything except paper. (Paper towels are no novelty, but the use of paper for bedsheets was a new one on us.) If only some of the paper could be diverted to Central Europe (and to the United States) to relieve the serious shortage! The Lutheran Church is the State Church of Finland and 95 per cent of the population holds membership in this Church. Our Synod has subsidized three small free churches, which the Rev. W. C. Daib of the Board for Missions in Europe visited during the first week of October. Dr. L. Meyer and I were able to spend only two days in Abo, on the western coast of Finland, where we conferred with Archbishop Lehtonen. Owing to its historical development and its close contacts with the Scandinavian Lutheran Churches, and to some extent with the Anglican Church, the Finnish Lutheran State Church has laid great emphasis on the liturgy and the episcopal form of church government. However, a closer examination of church conditions reveals that there are no Romanizing tendencies; on the contrary, a truly evangelical spirit pervades this Church. There is, for example, a deep interest in the study of Lutheran theology. "Chaplain" T. Haarjunpaa is leading a group of younger pastors in the study of doctrine. Dr. Pieper's dogmatic works are known and appreciated. The laity, so we were told, is deeply pious. Haarjunpaa's parents regularly read and study Luther. During the war a four-volume edition of Luther's works for the laity was prepared, printed, and sold out!

The German Churches and the Military Government

Some American officers believe that the revitalization of the German churches is essential to the success of the Army's program and have therefore encouraged the chaplains to assist the German churches in their program of reconstruction. When Chaplain Kirschenmann, with the help of young people of our Free Church in Frankfurt, established a Sunday school among the unchurched and gathered almost 200 children, the venture was hailed with delight in many circles. The chaplains without a doubt can do much — in fact, have done a great deal — for the spiritual reconstruction of the German churches. However, the primary task of the chaplain is to minister to the spiritual needs of the Army personnel. And this is in itself a tremendous undertaking. Furthermore, the chaplaincy cannot furnish leadership to the German churches, because a great variety of denominations are represented in the chaplaincy, whereas the vast majority of German churches are either Lutheran or Evangelical. The Military Government therefore has taken the position — which in our opinion is correct — that our Government must restrict its aid to the German Church to purely physical and political questions. The Education and Religious Affairs Department, a branch of the Military Government, has aided the churches in securing places of worship and counseled the authorities in the selection of such pastors as will not misuse their office to interfere with the plans of our Government. The responsible leaders of the Military Government have consistently refused to interfere with the internal affairs of the German churches. The Army of Occupation and the Military Government have a tremendous task in the physical reconstruction of Germany. Their goal is the establishment of a temporal peace — a noble purpose indeed. But it must remain the task of the Church to bring the eternal peace of God to souls now on the brink of despair. God grant that out of the physical and spiritual rubble a strong Church will emerge!

Wallace on Luther

Vice-President Henry A. Wallace in his *Statesmanship and Religion* (1934) supposes "one of the most dramatic occasions in the last five hundred years came when Martin Luther, guarded by two hundred Wittenberg students, went over to Leipzig to debate with John Eck on the primacy of the Pope." Luther's "earnestness of conviction is such that he deserves to rank with the prophets of the Old Testament." "Protestantism in its origin was highly spiritual."

"There is just as much danger of superstition and orthodoxy in the scientific and economic world as in the world of religion. Most of the children of our leading families have accepted as a

Reformation Service at Concordia Collegiate Institute, Bronxville, New York

Officiating Clergy (left to right): President Arthur J. Doege, Dr. O. A. Geiseman, Dr. Arthur Brunn, Dr. H. Hamann (Australia), and President A. J. Rippe (Atlantic District)

matter of course an attitude toward the universe and toward their fellow man which is based on pseudo-economics, pseudo-science, and pseudo-religion." P. 119.

"To avoid disaster requires in my opinion a definite change in the hearts of men." P. 96.

"The chief difficulty is with human hearts and human wills." P. 94.

We need a "heart trust" even more than we need a "brain trust." P. 137.

Wallace is surprised his "century of the common man" was advocated by Luther four centuries before Wallace was born.

"How strangely modern reads Luther's statement: 'It is of much more importance to consider what is necessary for the salvation of the common people than what St. Francis or St. Dominic or St. Augustine or any other man laid down, especially as things have not turned out as they expected.'" P. 52.

"Religion to my mind is the most practical thing in the world. . . . I mean the one which governs the attitude of men in their inmost hearts toward God and toward their fellow men." P. 116.

"Enduring social transformation is impossible of realization without changed human hearts. . . ."

"I think human nature can be changed, because it has been changed many times in the past. The Christians of the second and third centuries inaugurated a tremendous change. Again the Protestants of the sixteenth century introduced an element of firm resolutions and of continuous daily discipline into human nature which had hitherto been lacking."

The religious teachers "are dealing with forces even more powerful than the scientists or the economists. . . ."

"The attitude of Luther was communicated to millions of people. . . ."

"After studying the reformers of the sixteenth century in an unprejudiced way, no one can deny their tremendous significance. The whole world, including the Catholic Church, is different because of these men."

Oak Park, Ill. WILLIAM DALLMANN

Reformation Service at Bronxville Concordia

Our Reformation Service held on the campus of Concordia, Sunday, Sept. 29, drew the largest crowd in the history of the series, which began ten years ago. Four thousand people were in attendance. Speaker: Dr. O. A. Geiseman, pastor of Grace Lutheran Church, River Forest, Ill. Guest of Honor: Dr. H. Hamann, outstanding Australian Lutheran churchman and alumnus of Concordia Collegiate Institute. Chairman of Committee Arrangements: Mr. Fred W. Nehring, Bronxville. Sermon Broadcast: WFAS, White Plains. The service was sponsored by the Lutheran Education Society. Guests were invited to inspect newly renovated Bohm Hall and to enjoy the supper served in the new cafeteria installed during the summer in the Commons Building.

OSWALD HOFFMANN

Missionaries Return Home on Furlough

"A melting pot of nationalities, including a group of three hundred twelve (312) Indian students bound for American universities, steamed into San Francisco Bay from the Orient yesterday aboard the *S. S. Marine Lynx*.

"Subjects of twenty-one nations, ranging from Finland to Siam and including eight stateless persons, were among the nine hundred sixty-four (964) passengers jammed into the one-time troop transport now operated by American President Lines."

Thus begins a five-hundred-word news article in the *San Francisco Examiner* of

Missionaries Who Arrived in San Francisco August 25

Standing: Rev. M. L. Kretzmann, Rev. D. S. Chuvala, Mrs. D. S. Chuvala, Rev. L. M. Wetzel, Mrs. G. Heckel, Mrs. C. L. Rittmann, Rev. C. L. Rittmann, Rev. J. G. P. Naumann, Dr. A. J. Lutz, Mrs. H. Earl Miller, Rev. H. Earl Miller, Rev. R. M. Zorn. — Two boys standing in back: Stanley Wetzel and Theodore Zorn. — Back row seated: Mrs. M. L. Kretzmann, Mrs. L. M. Wetzel, Mrs. J. G. P. Naumann with Walter, Mrs. A. J. Lutz, Mrs. R. M. Zorn with Timothy, Donald Wetzel. — Second row from front: Helen Naumann, Dorothy Rittmann, Lydia Rittmann, Eunice Naumann, Jean Zorn. — Front row: Eunice Kretzmann, Miriam Naumann, Theodore Miller, Judith Miller, Clara Rittmann, John Rittmann, John Naumann

Monday, Aug. 26. It contains no mention at all of the more than three hundred missionary personnel on board the ship. Readers of the LUTHERAN WITNESS will be interested in a few notes about them. The Lutherans numbered 67 (Missouri Synod 35, United Lutheran Church 29, American Lutheran Church 3). The Missouri and the U. L. C. groups each consisted of 8 families and 1 single lady.

Missouri Synod missionaries returning on the *Marine Lynx* from India for furlough in America were Mrs. G. S. Heckel, the D. S. Chuvalas, M. L. Kretzmanns, A. J. Lutzes, H. E. Millers, J. G. P. Naumanns, C. L. Rittmanns, L. M. Wetzels, and R. M. Zorns.

It was a long trip. Most were packed and ready to sail on a ship that was to leave India early in May. Cancellations and postponements kept them in suspense until they finally got off on Sunday, July 28, after an expensive stay, mostly in Calcutta, of about six weeks en route from their stations to the ship.

The *Marine Lynx* was a troop transport and therefore not equipped to afford pre-war accommodations. Women and small children were put into officers' quarters in groups of six, twelve, and up to twenty - eight. Men and boys were given regular troop accommodations.

The ship called at Singapore, but no one was permitted to go ashore. Likewise at the other port of call, Shanghai, permission was at first refused by the local Chinese authorities. The boat docked at noon, but it was 8 P. M. before through passengers were allowed ashore. Next morning, Sunday, Aug. 11, began the two weeks' crossing of the Pacific, mostly cold and rough, by the northern route to San Francisco.

The Lord graciously averted all mishaps and brought the party safely to their homeland for a period of recuperation, study, lecturing, etc. They were all due for furlough, some overdue, but their temporary removal from India leaves only 19 ordained missionaries — and 3 of these are new workers — on the field to carry on the work of the Missouri Evangelical Lutheran India Mission until more missionaries return there later this year. May the Lord of the harvest enable these reinforcements to return refreshed to their field of labor in due course, and may He guide and bless their efforts in these critical and unsettled days. His is the Kingdom and the power and the glory!

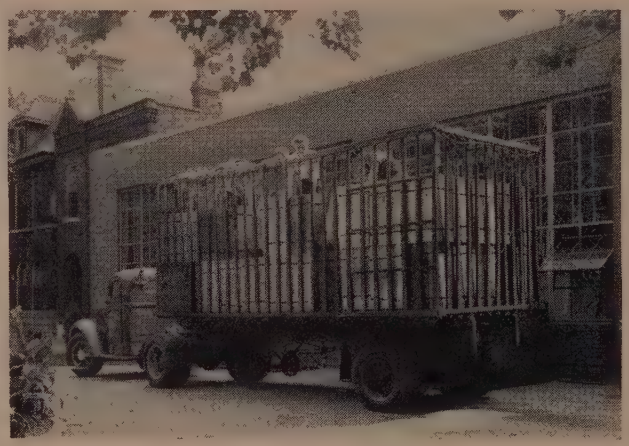
H. E. MEINZEN

Emergency Planning Council Ships Books

This picture shows Concordia Publishing House men loading 94 boxes of books for shipment to Germany via Bremen. Gross weight of this consignment of books: 16,886 lbs. Number of books in shipment: 20,579. Mostly new books: Bible Histories, Catechisms, German New Testaments, Bibles, Greek New Testaments, The Book of Concord, etc., and 1,000 copies of the tract "Brief Statement of the Doctrinal Position of the Missouri Synod." Also a number of fine used theological books and hymnals. Destination of the shipment is the German *Hilfswerk* in Stuttgart, Germany, where our representative, Mr. J. C. Schneider, will supervise the distribution. This shipment was sent through Synod's Emergency Planning Council.

Information on Food Shipments

Restrictions governing the sending of food packages to the French Zone of Occupation in Germany have been lifted. An 11-pound package of food, clothing, or medicine may now be sent weekly to one address in this zone.



Books Bound for Bremen

If you wish to avail yourself of Synod's food package service (our packages cost $4.50 and $6.00), make checks payable to W. H. Schlueter, Treasurer, and send orders to: The Emergency Planning Council, 3558 South Jefferson Ave., St. Louis 18, Mo.

H. BLOEDEL

California-Nevada District Convention

The California-Nevada District convened at St. Peter's Church, Lodi, Calif., June 17—20, 1946. In the opening service Rev. F. A. Hertwig of Detroit preached on "The Established Heart." As Synod's representative he also gave a survey in sessions on the missions, membership, and finances of the Church. Daily devotions were led by Rev. W. Adam of Chicago Park, his topics centering on Christian stewardship. The convention essayist was Dr. R. R. Caemmerer, who spoke on "God — His Nature and Attributes."

Sessions of the convention were presided over by the Rev. Carl Fickenscher of Sacramento, District President. Growth of the District was reflected in the applications for membership of five pastors, seven teachers, and three churches, including Our Redeemer of Honolulu, as well as in the mission report of Rev. A. Hansen on fifty-four stations, with a total of 5,688 souls (376 gain) and fifteen new workers. Institutional chaplains Revs. F. H. and W. E. Menzel reported a combined total of 854 trips to institutions and 5,622 bedside and cell visits. Teacher Wittmer reported the opening of four new schools and the addition of eight teachers. Total pupil enrollment was 1,014, 487 from unchurched homes.

A report on California Concordia College announced progress on expansion plans which include a new administration building and a girls' dormitory.

Other business matters included operational changes in the newly constituted Board of Directors, increasing of Church Extension Fund and missionaries' salary, petition for a C. P. H. West Coast depository, appointment of a youth counselor, and a protest against the appointment of a presidential representative at the Vatican.

R. JAGELS, *Secretary*

Report on the Graduate School

Concordia Seminary, St. Louis

The total enrollment in the Graduate School this year, including the Mission Department, is sixty-seven. The students are classified as follows:

Graduates	8
Pastors	37
Chaplains	9
Missionaries	
Men	8
Women	5
Total	67

One more chaplain is expected, from Canada.

Among the thirty-seven pastors enrolled, two are Presbyterian ministers, and one is a Greek Orthodox priest.

One of the pastors enrolled drives one hundred and sixty-five miles to attend class. Others drive up to seventy-five, one hundred, and one hundred and twenty miles. Pastors coming from a distance pool their automobile expenses, one driving one week and another the next, thus reducing their expenses and at the same time making the return trip more pleasant and interesting. Of the pastors attending, nineteen live in Missouri and eighteen in Illinois.

The enrollment in the Graduate School would have been larger if the Seminary had been in a position to

offer adequate housing facilities for chaplains and for missionaries on furlough from foreign fields. Several missionaries are now attending other schools who would have enrolled at Concordia if there had been available suitable apartments for themselves and their families. A number of prefabricated bungalows are now being erected on the campus, but permits to build them and materials were delayed from week to week, so that these bungalows will not be ready for occupancy for possibly another month.

There is a gratifying growth in the interest in the Graduate School, as indicated by the progressive increase in the enrollments, as the following table shows:

First Semester, 1944	14
First Semester, 1945 (January)	42
First Semester, 1945 (Fall)	57
First Semester, 1946	67

Fifteen courses are being offered in the Graduate School this year, and twelve professors are on the list of instructors. The professors teaching in the Graduate School do that work over and above the normal teaching load in the regular Seminary classes.

The young men and women enrolled in the Mission Department are preparing for service in the foreign fields of China, India, and the Philippine Islands. Among them is one Filipino.

Our graduates and pastors who are interested in advanced studies may now pursue them at our Seminary. They are able to earn the usual academic and advanced theological degrees, including the Th. D. They need, therefore, no longer attend other graduate schools or seminaries to prepare themselves for a scholastic career in the service of the Church. If our Church is to gain and hold a position of leadership in the Lutheran Church of America and in the world, we must give more attention to the further development of our Graduate School at Concordia Seminary. A. REHWINKEL

Missouri Synod College Enrollment

October 11, 1946

	Total Enrollment	New Enrollment	Entering Classes	Total Min. Students	Total Non-Min. Stud.	Boys	Girls
River Forest, Ill.	469	143				280	189
Seward, Nebr.	255	100				133	122
Fort Wayne, Ind.	646	194	154	238	408	454	192
Milwaukee, Wis.	282	81	66	260	19	282	—
St. Paul, Minn.	270	121	66	191	79	270	—
Concordia, Mo.	158	49	30	134	24	150	—
Bronxville, N. Y.	319	174		101	218	251	68
Winfield, Kans.	395	184		152	243	224	171*
Portland, Oreg.	55	30		28			
Oakland, Calif.	176	67	37	56	120	112	64
Austin, Tex.	77	37	28	41	22	77	—
Edmonton, Alta.	81	46	20	28	53	54	27

* 72 in Parish Workers' Course.

K. K.

News from River Forest Teachers College

President Arthur Klinck of our Concordia Teachers College, River Forest, Ill., reports a total enrollment of 469 students. Of these, 191 are in the high school department and 278 in the college. Of the thirty-eight new students in the high school, thirty-four are members of the freshman class. Lack of room made it necessary to limit this class to one division in order to allow more room for college students.

All but six of the 105 new students in the college department are in the freshman class, which numbers 119 in all. Every one of the students in the college is preparing for service in the Christian day school.

By the continued use of double-deck beds and a little additional crowding beyond last year, the school was able to admit a few more students. Nevertheless, dozens of eligible students for both high school and college sections had to be turned away or asked to defer their entrance until later as room becomes available.

Among the students enrolled, twenty-eight are ex-servicemen, of whom twelve entered during the past school year and sixteen this fall.

Besides the students listed as present, eighteen men and thirty-nine women enrolled as students are serving temporarily in Christian day schools at various points throughout our country. These will return next year to complete their training. G. V. S.

Laymen's Retreat — A Stewardship School

When a group of 100 laymen of the Michigan District Lutheran Laymen's League met at Camp Arcadia, Walther League Summer Home, from Sept. 6 to 8, the dominant thought pervading their minds was: "How can I become an ever better steward in the kingdom of my Lord?" The answer to this question was supplied in a great measure by the speakers at the retreat, men of national prominence in Lutheran circles, who stressed the part each individual must play in building the walls of Zion.

Rev. E. T. Bernthal, Synod's Executive Secretary of Governmental Relations, speaking on the topic "Thine Is the Kingdom," reminded his listeners that the ingathering of precious souls was not only the work of pastors and teachers, but the work of every layman who calls himself a Christian.

Dr. O. P. Kretzmann of Valparaiso University intimated in his talk on "The Future of the Lutheran Church in America" that, next to the grace of God, the Church's future depended upon how well and how eagerly each son of God went about his Father's business.

"Personal Enthusiasm" was the contribution of Mr. M. Daib, National L. L. L. Field Secretary, in which he stressed that any organization is only as good as the personal enthusiasm developed and displayed by its members.

Dr. E. R. Bertermann pleaded for the co-operation of each layman in furthering the work of the Lutheran Hour, while E. J. Gallmeyer, past president of the National L. L. L., exhorted his fellow laymen to work in behalf of the Church, "while it is day and before the night cometh when no man can work."

Nor was there only spiritual food to be had at the retreat. The physical needs of the body were well supplied. Voracious appetites were stilled by the culinary artistry of "Mom" Weiherman and her staff. Sports and recreation of all kinds kept the body trim, while the forest and camp echoed almost constantly with strains of music coming from larger and smaller groups vocalizing to their heart's content.

Refreshed physically and spiritually, the laymen concluded their retreat with a divine service, at which the Rev. L. Nuechterlein of St. Joseph, Mich., delivered a masterful sermon, based on Prov. 30: 24-28.

Those present took their departures in a reluctant manner and not before voting unanimously to return next year, God willing, to another retreat already being planned for the same time at the same place.

JOHN A. MUELLER

Missouri Synod "Field Day" in Manila

The Lutheran Church (Missouri Synod) made history in the Philippines on September 22, 1946, when four radio broadcasts over three different stations

Pastors Carino (l.) and Martens (r.)

in Manila and six Lutheran pastors of the Missouri Synod addressed the radio audience. Before noon Chaplain Robert Schwermann of the Army of the United States spoke over Station WVTM of the Far Eastern System; at 12:00 o'clock noon, the Lutheran Hour, with Pastor G. W. Wittmer as speaker, was heard over Station KZPI; immediately following the Lutheran Hour broadcast, by special courtesy of Station KZPI of the Philippine Broadcasting Company (free time), Pastor Theo. D. Martens, Executive Secretary O. H. Schmidt of the Board of Foreign Missions, Missionary Alvaro Carino, and Missionary Herman Mayer addressed the radio audience. Pastor Martens delivered a short sermon, and Pastors Schmidt, Carino, and Mayer gave short messages. At 7:00 P. M. the International Lutheran Hour was broadcast over the powerful short-wave transmitter, Station KZRH.

If we include the sermon delivered in the Lutheran Service Center by Pastor O. H. Schmidt, the four services conducted by Chaplains R. Schwermann and Francis Runge, and the two Bible addresses given by Missionary A. Carino, there were delivered on this day fourteen addresses by seven different Lutheran pastors of the Missouri Synod.

At the time of this writing there are seven Lutheran pastors of the Missouri Synod in Manila, possibly the largest number assembled together in one place in the Philippine Islands. Of these, however, only two are permanently stationed in the Philippines.

A. A. CARINO

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

So You Are a Parent! By Oscar E. Feucht. Concordia Publishing House, St. Louis 18, Mo. 15 pages. 10 cents.

The Church — at Worship — at School. By A. C. Mueller. 5 cents.

The Answer of the Lutheran School to Five Great Questions. By Arthur L. Amt. 12 pages. 10 cents.

The title of each of these three pamphlets indicates its purpose. The first would encourage all members of the Church, also adults, to continue to study the Bible, in Sunday school or otherwise; the second offers instructive and encouraging words to parents; and the last points out the importance of Christian education for time and eternity. S.

Guidance in Lutheran Elementary Schools. Third Yearbook of the L. E. A., 1946. Concordia Publishing House. 117 pages, 6×9. $1.00.

The contributors to this yearbook are Mr. Arnold W. Bathje, Mr. Frank H. Colba, and Mr. Orville Richter, all three teaching in parochial schools of the Missouri Synod. The general topic is the necessity and the methods of guidance in the Lutheran parish school, a summary interpretation being offered by the editor of the volume, Prof. Albert V. Maurer of Concordia Teachers College at River Forest, Ill. These chapters touch high-water mark in the field of pedagogical literature bearing on the work of the Christian day school, and Concordia Publishing House has supplied excellent typographical dress. G.

Friends Forever. By W. A. Kramer. Concordia Publishing House, St. Louis 18, Mo. 6 cents.

A pamphlet of six pages showing children how they may do missionary work in their neighborhood among their playmates. S.

Train Up a Child. By Arthur L. Miller. Concordia Publishing House, St. Louis 18, Mo. 56 pages. 15 cents.

The author offers this booklet especially to parent-teacher associations, men's clubs, or ladies' aids, where a number of topics and problems concerning child training may be discussed. The pastor should carefully read it in order to discover whether this material is especially fitting for his own people. S.

DEATH NOTICE

The Rev. F. C. Leeb, *em.*, of Chicago, Ill., died Sept. 30 and was buried Oct. 3. Summit, Ill. A. H. LANGE

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATES

Ordained and installed:

Lichtsinn, E. W., in Immanuel Congregation, Hereford, Tex., by E. H. Riese, 14. Sun. p. Tr., Sept. 22.

Matthias, Elmer, in Peace Congregation, Galena Park, Tex., by W. W. Stratman, 14. Sun. p. Tr., Sept. 22.

Stechholz, Erwin, as assistant pastor in Redeemer Congregation, St. Albans, L. I., N. Y., by Paul H. Scaer, 14. Sun. p. Tr., Sept. 22.

Ordained and commissioned:

Busch, E. D., in Grace Church, Eugene, Oreg., as missionary in Springfield, Oreg., by W. B. Maier and in Cottage Grove, Oreg., by Walter F. Sylwester, 13. Sun. p. Tr., Sept. 15.

Hinsch, John C., as missionary at large in the Atlantic District by Pres. H. J. Rippe, 14. Sun. p. Tr., Sept. 22.

Klewin, Thomas, as missionary at large in the Atlantic District, by Pres. H. J. Rippe, 14. Sun. p. Tr., Sept. 22.

Lindsay, Kenneth M., as missionary in Moses Lake, Wash., by B. W. Schuldheisz, 13. Sun. p. Tr., Sept. 15, and in Warden, Wash., by B. W. Schuldheisz, 14. Sun. p. Tr., Sept. 22.

Press, Gottfried G., as missionary at large in the Atlantic District by Pres. H. J. Rippe, 14. Sun. p. Tr., Sept. 22.

Schlueter, Orville, as missionary at large in the Southern California District, by E. C. J. Boxdorfer, 14. Sun. p. Tr., Sept. 22.

Wolfram, Ernst Albert, as missionary in Vanport City, Oreg., by Edward May, 12. Sun. p. Tr., Sept. 8.

PASTORS

Albers, E. H., in Peace Congregation, Fort Wayne, Ind., by Fred Wambsganss, 12. Sun. p. Tr., Sept. 8.

Behrens, Donald W., in Zion Congregation, Grover, Colo., by O. Luessenhop, 13. Sun. p. Tr., Sept. 15.

Brehm, John J. C., in Immanuel Congregation, near Lewiston, and in Grace Congregation, Stockton, Minn., by J. H. Hafner, 13. Sun. p. Tr., Sept. 15.

Danker, Frederick W., in Good Shepherd Congregation, Warrenville, Ill., by W. H. Schlie, 15. Sun. p. Tr., Sept. 29.

Dau, Erwin, in Our Master's Congregation, St. Louis, Mo. (Chambers Road), by Martin C. Schaefer, 15. Sun. p. Tr., Sept. 29.

Gesch, Roy G., in Trinity Congregation, Brawley, Calif., by E. C. J. Boxdorfer, 15. Sun. p. Tr., Sept. 29.

Grimm, Herman J. C., in Trinity Congregation, Marcus, Iowa, by R. W. Meyer, 10. Sun. p. Tr., Aug. 25.

Gyle, Francis G., in Holy Cross Congregation for the Deaf, St. Louis, Mo., by J. L. Salvner, 14. Sun. p. Tr., Sept. 22.

Krach, Harold F., in Zion Congregation, Petoskey, Mich., by G. M. Krach, 13. Sun. p. Tr., Sept. 15.

Lessmann, Paul G., in First Congregation, Towson, Md., by Adolf J. Stiemke, 14. Sun. p. Tr., Sept. 22.

Lorenz, E. F., in St. Matthew's Congregation, Chicago, Ill., by W. Gahl, 14. Sun. p. Tr., Sept. 22.

Milke, Oscar, in St. John's Congregation, Millvale, Pittsburgh, Pa., by R. C. Franke, 14. Sun. p. Tr., Sept. 22.

Pullmann, Geo. H., in Trinity Congregation, Hunter, Kans., by H. C. Lubeck, 14. Sun. p. Tr., Sept. 22.

Schelter, Herman J., in Grace Congregation, Burkburnett, Tex., by H. Leimer, 14. Sun. p. Tr., Sept. 22.

Schlecht, Hilton M., in Good Shepherd Congregation, Turlock, Calif., by Arthur Brohm, Jr., 11. Sun. p. Tr., Sept. 1.

Schroeder, Philip J., in Immanuel Congregation, Las Vegas, N. Mex., by Walter Geihsler, Sept. 25.

Spaude, E. H., in Our Savior's Congregation, Windom, Minn., by Fred A. Kolander, 15. Sun. p. Tr., Sept. 29.

Thormahlen, T., in St. Luke's Church, Manhattan, as Director of Bethlehem Children's Home, Staten Island, N. Y., by Pres. H. J. Rippe, 13. Sun. p. Tr., Sept. 15.

Zehnder, Herman F., in Zion Congregation, Bay City, Mich., by Theo. Stiegemeyer, 14. Sun. p. Tr., Sept. 22.

TEACHERS

Busch, Arthur T., in Immanuel Congregation (South), Chicago, Ill., by W. C. A. Martens, 14. Sun. p. Tr., Sept. 22.

Dierker, Leonard J., in Hope Church, St. Louis, as Superintendent of Christian Education in the Western District, by Pres. E. L. Roschke, 13. Sun. p. Tr., Sept. 15.

Doerrer, Paul, in Nazareth Congregation, Chicago, Ill., by H. Kohn, 10. Sun. p. Tr., Aug. 25.

Eberhard, Louis C., Cand., in St. John's Congregation, Los Angeles, Calif., by G. H. Smukal, 12. Sun. p. Tr., Sept. 8.

Engel, James, Cand., in Bethlehem Congregation, Milwaukee, Wis., by C. T. Kaiser, 14. Sun. p. Tr., Sept. 22.

Fechner, Erwin W., in St. John's Congregation Detroit, Mich., by Harold G. Parsch, 14. Sun. p. Tr., Sept. 22.

Gutekunst, Armin P., in Holy Cross Congregation, St. Louis, Mo., by Paul Koenig, 15. Sun. p. Tr., Sept. 29.

Kirchhoff, Fred A., in Zion Congregation, Detroit, Mich., by Kenneth E. Runge 15. Sun. p. Tr., Sept. 29.

Kosche, Norman F., in Redemption Congregation, Detroit, Mich., by E. W. Nuelken, 15. Sun. p. Tr., Sept. 29.

Krumme, Leo H., in St. John's Congregation, Forest Park, Ill., by P. E. Kretzmann, 14. Sun. p. Tr., Sept. 22.

Lietke, E. C., in Nazareth Congregation, Detroit, Mich., by Conrad J. Engelder, 14. Sun. p. Tr., Sept. 22.

Lindemann, E. M., in Jerusalem Church, Morton Grove, Ill., as principal of the Niles Township Lutheran School, by Otto F. Arndt, 14. Sun. p. Tr., Sept. 22.

Luebke, Melvin, in Bethel Church, Detroit, Mich., as instructor in the Institute for the Deaf, by G. M. Krach, 14. Sun. p. Tr., Sept. 22.

Miller, Arthur L., as Executive Secretary of Synodical Board for Parish Education, in St. Stephen's Church, St. Louis, Mo., by Pres. E. L. Roschke, 15. Sun. p. Tr., Sept. 29.

Nau, Walter, in Nazareth Congregation, Chicago, Ill., by H. Kohn, 10. Sun. p. Tr., Aug. 25.

Papenberg, Walter L., in Jerusalem Church, Morton Grove, Ill., as teacher in the Niles Township Lutheran School, by Otto F. Arndt, 14. Sun. p. Tr., Sept. 22.

Pohl, M. S., in Redeemer Congregation, Richland, Wash., by R. E. Jaech, Aug. 23.

Schlie, Orlyn, in St. Peter's Congregation, Columbus, Ind., by Aug. E. Brauer, 12. Sun. p. Tr., Sept. 8.

Schulz, Ralph J., in Redeemer Congregation, Cicero, Ill., by L. Millies, 13. Sun. p. Tr., Sept. 15.

Schwarting, Paul, Cand., in Our Redeemer Congregation, Kansas City, Mo., by Hartwig Dierks, 10. Sun. p. Tr., Aug. 25.

FINANCIAL REPORT, Receipts February 1, 1946, to September 30, 1946

From Districts	Budget Accounts	Relief in Europe & Asia	Army-Navy Collection
1. Alberta and Br. Col.	$ 3,774.43	$ 15,013.93	$ 1,066.80
2. Argentina	——	——	——
3. Atlantic	41,152.88	52,052.02	10,379.34
4. Brazil	11.60	——	——
5. California and Nevada	6,724.26	33,827.93	4,865.81
6. Central	155,918.85	138,205.34	39,536.24
7. Central Illinois	63,082.27	52,401.09	17,305.45
8. Colorado	7,087.27	15,397.69	3,892.70
9. Eastern	32,383.75	42,897.09	10,130.81
10. English	72,339.35	55,775.10	14,978.20
11. Iowa-East	25,700.00	31,737.70	4,624.82
12. Iowa-West	60,140.43	62,143.46	17,534.59
13. Kansas	26,103.19	54,416.81	13,930.29
14. Manitoba and Sask.	2,827.41	15,680.10	576.99
15. Michigan	118,274.14	90,535.36	17,948.00
16. Minnesota	103,410.83	102,658.67	24,765.21
17. Montana	1,866.19	6,405.30	1,589.10
18. North Dakota	9,567.66	22,795.72	6,550.92
19. North Wisconsin	62,792.03	49,891.71	12,951.26
20. Northern Illinois	144,450.18	150,037.86	13,236.39
21. Northern Nebraska	20,813.48	38,745.78	11,171.97
22. Oklahoma	7,150.09	12,972.19	4,434.40
23. Ontario	9,086.50	——	2,040.32
24. Oregon and Washington	14,953.39	46,200.49	10,458.80
25. South Dakota	7,285.56	26,400.11	6,557.91
26. South Wisconsin	95,919.46	79,143.96	22,615.64
27. Southeastern	15,524.73	19,652.02	5,389.98
28. Southern	10,380.85	15,409.10	3,316.63
29. Southern California	8,031.04	47,829.00	8,695.80
30. Southern Illinois	27,503.95	30,545.01	11,279.28
31. Southern Nebraska	22,843.34	46,539.53	12,516.01
32. Texas	12,158.70	37,541.54	11,849.66
33. Western	120,015.56	88,215.92	31,080.04
Total from Districts	$1,309,273.37	$1,481,067.53	$357,269.36
From L. L. L. Endowm. Fd.	29,173.72		
From Other Sources	57,472.23	78,474.07	3,087.02
GRAND TOTAL	$1,395,919.32	$1,559,541.60*	$360,356.38

* $17,302.66 was received last year, making a grand total of $1,576,844.26 for Relief in Europe and Asia.

THEO. W. ECKHART, *Financial Secretary*

Stelter, Edward, in Bethlehem Congregation, Maywood, Ill., by A. C. Hallmann, 10. Sun. p. Tr., Aug. 25.

Zelt, Melvin, Cand., in St. Philip's Congregation, Detroit, Mich., by R. Pollatz, 12. Sun. p. Tr., Sept. 8.

Teachers': Conference Meeting

The *South and East Michigan,* Nov. 7, 8, St. Thomas and St. Peter, Fischer and Chapin Ave., Detroit (Pastors M. Haendschke and H. Riethmeier). Nine-year Program of Music in the Lutheran School: Faculty of Holy Cross. Placement of Science, Health, and Safety Education in the School Program: Walter Moeller (Peace). Development of Visual Education in the Religion Program: Faculty of Bethany. Teachers' Manual to Accompany Synod's *Course of Study:* E. Haack, Assist. Supt. of Luth. Schools, Michigan District. — K. C. MEYER, *Sec.*

Election Result

Rev. Mark J. Steege, S. T. M., of Readlyn, Iowa, was elected Professor of Homiletics for the Theological Seminary at Springfield, Ill. The Board of Electors met at Springfield, Ill., Oct. 2. — AUG. E. BRAUER, *Secretary of Electoral Board.*

Announcements

Rev. F. Geiswinkler has severed his connection with the American Lutheran Church and has applied for membership in our Synod. — W. E. HOMANN, *President, Northern Nebraska District.*

Since Pastor Ed. Krause has accepted a call to another congregation in the State of Missouri, *Rev. E. A. Brockmann* of Stuttgart, Ark., has been appointed to serve as Visitor of the Arkansas-West Tennessee Circuit in Pastor Krause's place. — E. L. ROSCHKE, *President, Western District.*

Nominations

For the Theological Professorship at Seminario Concordia, Porto Alegre, Brazil

Rev. Herbert Bouman, Fort Wayne, Ind.: Nominated by St. Paul's Congregation, Fort Wayne.

Rev. Fr. Kramer, Ellinwood, Kans.: Hope, St. Louis; St. Paul's, St. Louis; St. John's, Chicago; Holy Cross, St. Louis; St. Luke's, St. Louis; Emmaus, Denver, Colo.

Rev. A. T. Kretzmann, Crete, Ill.: Holy Cross, Shelbyville, Ill.

Rev. Otto Sohn, Flint, Mich.: Christ, Oak Park, Ill.; St. James, Quincy, Ill.

Rev. Th. Strieter, Chicago, Ill.: St. John's, Chicago.

Prof. G. Viehweg, Austin, Tex.: St. Paul's, Pana, Ill.; St. Mark, Waco, Tex.

Prof. W. H. Wente, Winfield, Kans.: St. Paul's, Nokomis, Ill.

Rev. Fred Zucker, Miami Beach, Fla.: Castor Gardens, Philadelphia.

Any further information or possible protests regarding any of these nominees should reach the undersigned not later than Nov. 22. — THE BOARD OF MISSIONS FOR SOUTH AMERICA, C. F. LEHENBAUER, *Sec.,* R. 1, Nokomis, Ill.

Call for Nominations

Since a peaceful dismissal has been granted Dr. L. W. Spitz for the acceptance of the call to Concordia Seminary, St. Louis, Mo., for the chair of Systematic Theology, the local Board of Control with the approval of the Board of Directors herewith asks all congregations of Synod to place in nomination the names of men qualified to fill the present vacancy.

Candidates should have the required credits in the Social Studies, in particular History, plus the necessary credits in Education, or should be able soon to acquire them.

By Nov. 6 all nominations should be in the hands of WM. O. SCHMIDT, *Secretary, Board of Control,* 1504 Lipper Ave., Higginsville, Mo.

The Concordia Seminary Book Auction Company

is again in operation. It deals in used books, primarily theological. Terms: 75%—25%, with all books sent in prepaid. It can help you profitably to dispose of a few volumes or an entire library. — P. FREY, J. GALL, Concordia Seminary, St. Louis 5, Mo.

Changes of Address

Pastors:

Bachert, Wm. C., 1415 Pine St., Pine Bluff, Ark.
Bartusch, Theo., Gen. Del., Fort Lauderdale, Fla.
Biesenthal, W. E., R. 1, Port Colborne, Ont., Can.
Blankenbuehler, L. W., 3416 Broad St., Parkersburg, W. Va.
Buuck, Marcus, 211 South Eagle St., Marshall, Mich.
Dey, Arthur, 422 N. Lincoln, Greensburg, Ind.
Ernst, Raymond A., Colegio Concordia, Crespo, Entre Rios, Argentina, S. A.
Franzmann, Prof. Martin H., 801 De Mun Ave., St. Louis 5, Mo.
Geffert, Melvin R., Sykeston, N. Dak.
Geisler, John H., 509 Bonham, Paris, Tex.
Gieseke, H. J., 1655 Monroe St., Corvallis, Oreg.
Golisch, Cl. F., 9834 North Ave., Reese, Mich.
Heilman, Mark, 225 W. Wallace, Shawnee, Okla.
Heuer, Ernest E., 538 McKinley Pkwy., Buffalo 20, N. Y.
Hoeh, C. E., 905 Edna Ave., Kirkwood, Mo.
Klausmeier, J. H., R. 2, Convoy, Ohio
Knorr, E. C., 1944 Church Pl., Trenton, Mich.
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Lammert Edmund, 903 E. Turner, Clearwater, Fla.
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